

WAR POSITIVELY UNCHRISTIAN

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Whence comes wars? How do they originate, and who fans the flames? These questions are broad; and to trace them from the embryo stages, through family broils, and the cragged paths of society—in the higher and lower walks of life, Christian(?) and profane—would require time and space to fully answer.

It is evident that two powers or forces occupy the unregenerate human heart; one earthly and animal, the other spiritual and heavenly. The earthly, when perverted, is full of evil thinking, hatred and revenge, demon-like; and these bring forth war. The spiritual, by proper culture, symbolizes the angel condition, and produces peace and good will to all.

War is incompatible with Christianity. It is not only un-Christian, but is immoral, unscientific, and retards civilization. Its place, if anywhere, should be among barbarous tribes; yet, at the present time, it seems to be a dominant power, ruling all the nations of our earth. Will it always be thus? If truth is stronger than error, and it be possible to overcome evil with good, will not Peace principles—although their vindicators are now in the minority—work their way against opposing forces to final triumph? Many who admit the supremacy of Peace, still vindicate war, and plead its necessity as a means to defend and preserve the honor and peace of nations. That even the Christian religion can only be maintained by force of arms.

Would He, who so strongly advocated Peace, by precept and example, that He was called the Prince of Peace, and who said "My kingdom is not of this world; My servants will not fight," employ agents to fight for His kingdom, and to make a way for Him and His lowly followers, through bloody battle fields strewn with the dead and dying? Or would

He pass through the warriors' camps, and see thousands of demoralized human beings, professedly fighting in His name, and calling upon God, through their chaplains, to aid them in their battles, and feel that His cause was strengthened and honored by such conflicts? Reason and conscience answer, Nay. Sooner would He lead His tender lambs to some lone mountain, or to some peaceful vale, where wild beasts of prey do not rend and devour; and there, with strong cries and tears, supplicate the Father to remove ignorance and folly from the minds of men, and show them how cause and effect are related; and that reason and a forgiving spirit are more potent than madness and revenge.

Human nature, unsubdued by the grace of God, is the same in all ages and nations: fierce, resentful, unforgiving, and culminates in war, which, when called by the right name, is *murder* on a large scale: and drape it, or crown it with laurels as best we may, it is the same odious offender. Its best directed methods destroy the peace of nations, waste all vital energies, empty public treasuries, and spread desolation far and wide.

That great wrongs exist in society, at home and abroad, none will deny. How to meet and remove those wrongs is the great question to be solved. May we not yet hope to see just tribunals established, where righteous and peace-loving judges will hold the sceptre of power and influence: when reason, and an enlightened conscience shall bear rule, and one nation shall say to another nation, "Come now and let us reason together, as man with his brother man." The war spirit arouses the vilest passions of the human heart; therefore, as intelligent, accountable beings, we should learn to subdue the evil within our own breasts, and strive to live in peace with all men, whether they be our friends or foes. When people are educated to see that arbitration is better than the sword; that to bless is wiser than to curse; and to render good for evil, more dignified and noble than retaliation, then will the banner of the Prince of

Peace wave in triumph over the nations of the earth, and the shadows of great armies upon the land, and fleets upon the sea grow less ; and God's earth, by proper cultivation, be made to bring forth bountiful supplies for man and beast.

THE RELIGION OF THE FUTURE.

G. A. LOMIS.

It is peculiarly true, that however distasteful the gospel of Christ may be, as dispensed by the tenets of Shakerism ; however decidedly the masses of people shun the idea of adopting Shaker faith as their life line of conduct in Christianity ; yet nearly or quite all expect, so soon as they shall have passed the boundaries of this life, to enter into relations so similar to Shaker life on earth, as almost to appear identical ! That which appears so dreadful *here*, is accepted as being the constituent life of the heavens *there*.

Why is virgin celibacy so shunned, almost universally, by those whose religious teachings have decided this to be one of the basic conditions of those in heavenly life ? Why is this admitted to have been the life of Jesus, and admired in him, but considered a non-essential in his followers, and ridiculed and despised in those who consider it essentially religious thus to follow him ? Truly, the religion of the future will be illustrated by having virgin celibacy as a marked characteristic.

In the heavenly world, it is a generally accepted truth that a universal brotherhood will prevail. There, private, personal, selfish considerations will be ignored, and equality ensue, and consequently heavenly interests enhanced. The lusts of the flesh, the pride of this life and the selfish spirit of *mine*, will all be rejected as inharmonious elements to the formation of the Christian's heaven. So, too, will peace prevail ; because the elements of war have been cast out. No lusts, no pride, no wars ; no hankering after worldly power, popularity nor possessions ; hence, heaven will be the result.

If such is the belief of religionists to-day, and we believe it is, without an exception among professedly Christian churches, how different are *such* conditions

and life, to these same, now in exercise among all Shaker societies? Our testimony is opposed to the good and bad of generative, sexual loves and lusts; and why? Because, we have given these in exchange for brotherly and sisterly relations of love, that exceed in value, any merely animal indulgence. Rejecting and losing the inferior of this life, that we may gain a foretaste at last, of the powers and blessings of the world to come.

We are opposed to war, contentions, etc., for good or bad uses. They are as unheavenly *here*, as they ever will be in spirit life. The religion of the future will not admit of war, strife nor aught like carnal resistance.

The churches of to-day, are very lax in their direct reference to the life and teachings of him whom they claim as Lord and Head. Evasion seems to be the rule; Paul's permission to evade earnestly sought after; while the pure, lovely Christ-life—the religion of the future—is admired, but not copied.

Let the religion of the future, have its dawn with us to-day. It will place self-denial, to all unspirited loves and lusts, over the doors of our souls. We shall be nobler men and women; Peace will reign; equality in all good things be inaugurated, and our best love for God, be evidenced through our largest love for humanity.